

# the NATIVE VOICE

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## Historic Event Commemorated First Missionary Arrived At Alert Bay 75 Years Ago

By ALFRED SCOW  
Business Agent,  
Native Brotherhood of B.C.

After months of planning and preparation by the Christ Church Parish, the Jubilee Celebrations took place on April 26 and 27. The occasion was particularly in honor of the arrival 75 years ago, of the first missionary in Alert Bay in the person of Rev. A. J. Hall.

Everything was going fine until tragedy struck in the nature of a fire which completely destroyed the home of Mrs. Emma Kenmuir, the church organist. The morning service was postponed to give the people time to rearrange their day as most of the citizens of Alert Bay turned out enmass to fight the fire. The fight with the fire was not so much to stop it as to prevent it from spreading because the big frame building burned like tinder once it started. Mrs. Kenmuir was very courageous about the disaster as she continued in her role of organist, on the same day.

There was a special service on the evening of the 26th at which special memorials were dedicated to Edwin Cook who gave his life in World War II and to Mrs. Stephen Cook who gave so many years of service to the Church at Alert Bay.

Reverend Roberts, who is a past rector of Alert Bay Parish, brought a message from the Bishop of Columbia and also to convey his regrets at not being present for the occasion. Rev. Roberts expressed the feeling that he was very fortunate in being present and commented that it was a different role to convey the regrets of the Bishop instead of hearing them.

Mr. F. E. Anfield, now Indian Superintendent at Prince Rupert, known by all for his many years as Principal of St. Michael's School, addressed the congregation. He was the first to start instruction on the course of Navigation for young Indians in school, as he felt it was more useful to coastal boys than was farming, the general practice at Residential Schools. He brought greetings from the Bishop of Caledonia.

At a choral exhibition in the Parish Hall after the special evening service, the guests were very privileged in hearing the old Indian choir sing two hymns in Kwakwaka. The Alert Bay Church Choir displayed versatility in singing both in English and in Kwakwaka.

The Bella Bella Choir, conducted by Gordon Reid, displayed technical ability in singing a couple of difficult selections from Haydn. Mr. Herbert Cook, the Master of



### IN LOVING MEMORY

**THE LATE CONSTANCE COOK** of Alert Bay, B.C., a great Canadian lady whose life was devoted to helping her people. She was a beloved Christian leader who will long be remembered for her spirit and wonderful work.

Ceremonies, called on several people to speak and they were: Mr. James Sewid, Mr. Stephen Cook, Mr. R. Shuker, Chief Dan Cranmer, Mr. Findlay and Mr. F. E. Anfield.

Mr. Anfield offered a challenge to the Indian people. "The time has come now when the Indian people must take the initiative in doing things for themselves. For too long now you people have depended on the white man to look after you," he said. "It is time you had your own missionaries; why I think you could even do good by sending out Missionaries to the

Whites. It is time you people had Indian school teachers, there is a real need for them today especially with the growing demand for education. There are shortages of teachers not only among Indian communities but also in others. Everybody is crying for teachers. If you people had your own teachers you would not have difficulty in getting teachers for your reserves especially in the isolated places. There just aren't any teachers for the isolated places, they won't go to these places as long as there are jobs in cities and towns. We have a few Indian teachers to-

day one of whom is here in Alert Bay Bertram McKay from Naas.

"It is time you people had Indian Nurses, there is a real need for them," he said. "For these things you need education. More of the young people of today have to go to school to get higher education. They must be encouraged to live, teach and work among their own people. How is this going to be done? I was talking to a father today who said, but my boy does not want to go to school, what can I do? My friends, I offer a challenge to all parents of the children to make their children go to school. Make them go to school. My friends, this is an earnest challenge because there is a real need for you to take your place along side everybody else," he concluded.

The next day, the 27th, the guests had a chance to visit among the people of Alert Bay. The guests came from Bella Bella, Cape Mudge and surrounding Villages. Three boats, the Chamiss Bay, Snow King and B.C.P. 43 brought the guests down from Bella Bella. The B.C.P. 45 brought the guests up from Cape Mudge and Comox and Campbell River. During the afternoon there was an exhibition soccer game between the Alert Bay Comorant soccer team and the AYPA which represented the younger section of the population in Alert Bay. The younger men were edged out by the more experienced team by a close score of 2-1.

In the evening, there was a very colourful banquet with all the guests being present. About 300 people attended this banquet in the Parish Hall. The serving of meals and waiting on the tables was taken care of by the Anglican Young People's Association, under the guidance of Mr. and Mrs. Wm. Cook who were assisted and directed by members of the Church Committee and Mr. James Sewid. Hours of organizing and preparation for the Banquet paid off in one of the most successful banquets in Alert Bay.

After dinner speakers were: James Sewid, Chairman of Jubilee Celebrations Committee; Wm. Garriock, President of the Alert Bay Board of Trade; C. Peterson, Pres. of the Red Cross Local Branch; Chief Wm. Scow, President of the Native Brotherhood of B.C.; and Rev. J. A. Roberts, rector of St. Paul's Church, Esquimalt.

Long service medals with presentation cards were presented by Rev. Roberts to Stephen Cook, Mrs. Elizabeth Wilson, Fort Rupert; Michael Kamano, and Chas. Nowell, four of the original pupils of Rev. A. J. Hall, first missionary

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CONTINUED

By KARONTOWAMEN

## SHADIAH - - - The ARROWHEAD

Blackhawk called for a council at once to determine just what should be done. In the discussions that followed it was planned that while he went into the Fort to surrender, the rest of the tribe would start out for their new home on the other side of the Mississippi. Many of the men advised against it, but Blackhawk had made up his mind and we started the long journey back into what we almost knew would be captivity for our great chief.

As we back-tracked to the place of surrender, which was a town on a river, my master's heart was heavy. Not so much for himself as for the great man who had been our leader during our wanderings. For as each well-known spot was reached, memories came back on the things that had taken place there. For instance, as we came to Bad Axe with its island, the place where with just sixty men we held in check a whole division while our women and children were rowed safely across to the other side.

It took the greater part of a day, but when the warriors had finally swam or crossed to the other side, they found that while the soldiers had lost hundreds of men, we had suffered only sixteen casualties including dead and wounded. And then as we rode along we came to a spot in the woods where we put to rout the great army of settlers who had come up from Illinois for the sport of killing Indians, but who, after killing our peace party who had been sent under a white flag, were soon put to flight by a small party of our men, leaving several of their dead on the field. But these same men, on reaching a safe place, swore that they had been attacked by thousands of our people.

\* Blackhawk sent a knowing smile

toward my master as we passed this spot. One wondered what thoughts were going on in his mind, now that he had reached the end of the war trail. He spoke very little as we rode along, but Hawk Tail, who was riding abreast of him, saw much. He noticed how old the man had become since starting out on the war trail many moons ago. His face had the lines of great suffering and yet there was upon it the look of one, who seeing the end, goes forward with the feeling that he has done his best, and let no man say otherwise. Yes, he still looked the great chief that he was. Hawk Tail smiled to himself as he remembered the fear that came to the faces of the whites as they saw for the first time, the chief in battle, and heard his war cry. He wondered how they would treat him now. They had better treat him as becomes a chief or they would feel the wrath of Hawk Tail.

By noon of the next day, we had come within sight of our destination, and Blackhawk called for a halt. Dismounting from his great white horse that had carried him on so many journeys, he beckoned us to do likewise. Now from his great buckskin bag that he carried, he brought forth his paints, and with a tiny mirror began applying them to his face and body. My master, in the meantime, was doing the same, but being sure he added more yellow than any other color, that being his birth color. At this moment, he was sorry that his color was not white, like the great Sauk chiefs. Both my master and the chief put on their finest buckskin, and Blackhawk with his scarlet horse-hair roach with the eagle feathers sticking from it made a sight that only an artist could have done justice to. My Master's head-dress was black with yellow tipped eagle feathers. He rode one of his favorite horses, a big black called Kiskinenuswa, meaning half buffalo, because of his speed and endurance.

(To Be Continued)

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## In Loving Memory DAN A. BURTON .

October first, eighteen hundred and eighty-nine,  
May tenth, nineteen hundred and fifty-four.

Hundreds of readers of 'The Native Voice' will with sadness and regret hear of the death of Dan Burton, beloved husband of Jimalee Burton, our Oklahoma Associate Editor. They will, we know, join us in expressing our sorrow and sympathy to her in her terrible loss. Prayers were held for him in many circles and Churches in Tulsa, Oklahoma and the little towns around, for he was widely known for his Civic Work and his radio program on which he was known as "Smiling Dan." He had been in Tulsa thirty-seven years. He had been an organizer and builder all his life. They were a devoted couple — Jimalee depended on his strength so much during her long illness. The Reverend Galloway, his pastor, said on bidding goodbye to him "His Smile breaks my heart. He has one foot in Heaven." Dan said, "I am going home." Dear Jimalee, we wish we could comfort you. You have our love and sympathy, dear.

— Maisie Hurley.

## Chief Resents Any Outside Interference

Chief Edward Moise John was annoyed to read that the B.C. Young Liberal Federation, who are going to their Ottawa convention, intend to ask the Senate and House of Commons for the eventual abolition of Indian Reservations.

The Chief feels that is a matter for the Native Canadians to decide on themselves. The rapid erosion of their aboriginal rights and lands are a matter of some concern to them, and they resent outsiders going ahead without consulting them first.

The Chief sent the following telegram to them in Ottawa:

Mr. Roy Burns, B.C. president, Young Liberals, Chateau Laurier, Ottawa.

### TO ALL PARTIES

Whenever we Indians need any advice whether political or otherwise we will ask for it. Stop Leave our Reserves alone. Stop Never interfere with our business. Stop Let us settle our own problems.

Signed:

Chief Edward Moise John,  
Chief of the Necoslie Band,  
Fort St. James.

## More Natives in Florida

By CHIEF SPLIT FEATHER  
The St. Augustine Record writes of an interesting trend regarding the growth of the Native population in that State as follows:

"Florida Natives are definitely not in the 'Vanishing American' category, having scored a nearly 50% population gain during the 10 year Federal census period in 1950.

J. Nixon Hadley, chief statistician for the Federal Bureau of Indian Affairs branch of health, has notified Florida's State Health Officer Wilson T. Sowder that the state's native population has climbed from 690 during the 1940 census to 1,011 listed in 1950. That was a population increase of 46.5% as contrasted with 46.1% for the state as a whole. The bureau operates under the direction of the U.S. Department of the Interior.

"More than half of the state's Native population is located in four counties in the southern part of the peninsula, Nixon informed Dr. Sower. The counties include Broward (147), Collier (175), Glades (134), and Hendry (125), a total of 581. The remaining 430 were scattered throughout the state at the time the census was compiled.

"The Seminole is the predominant Native tribe in Florida, but how many of the present popula-

tion is 'Seminole' and how many are of other tribes is not determinable" from census records Sadley stated.

"Most of Florida's Seminoles are descendant of refugees who fled to the sanctuary of the Everglades in South Florida, following a disastrous seven-year war with the United States Forces which ended in 1842."

Thousands of natives lost their lives in the long campaign which cost an estimated ten million dollars. Most of the survivors were rounded up and transferred to the new Native Territory west of the Mississippi River.

Florida's Seminoles were originally Creek Natives who separated from the Creek Confederacy and overran Florida after the destruction of the 'Apalachee' and 'Tumicur' tribes, by the English in 1702 and 1703.

Their warlike qualities got them in trouble twice with the United States. In 1817 and 1818, U.S. Forces under the leadership of General Andrew Jackson invaded the then Spanish-held state to cut their border raids into Georgia.

By a treaty signed in 1832 they pledged themselves to move to the new Native Territory in the West. They repudiated that treaty and touched off the Seven-Year War in 1835.



# Magistrate Roasted For Backward Policy Toward B.C. Interior Natives

A B.C. magistrate who believes in setting standards for the Indians in the Burns Lake district of this province, has been sharply condemned for his policies of racial discrimination.

A furor has developed over remarks made by the magistrate and reported in an innocent little story carried in the Vancouver Daily Province headed "Indians Banned from Pub 'For Their Own Good'."

The story went on to state:

"Indians will be kept out of beer parlor at Burns Lake, 'for their own good,' L. G. Saul, stipendiary magistrate told the fourth annual B.C. Magistrates convention at Hotel Vancouver Wednesday.

"Dr. Harry Hawthorn, professor of anthropology at UBC had just completed an address on 'Indians Before the Courts,' when Mr. Saul spoke during the question period.

"Dr. Hawthorn questioned the magistrate's right to forbid Indians to enter a beer parlor when they are allowed to do so under law.

"What's the difference of interdicting them one at a time or all at once?" replied the magistrate.

The reaction was speedy. The Native Brotherhood of B.C. issued

the statement carried in another part of this page.

Native Voice publisher Maisie A. Hurley declared that "There are about 2250 Indians in the Burns Lake area, and only about 50 of them cause any trouble with their drinking. Why should they all be punished for the deeds of the few who are a disgrace to their tribe?"

"The Indians should have the same rights as other people. If they break the law, they should be punished. But they shouldn't be punished before they break the law."

Mrs. Hurley says there are about 3000 more Indians in the Skeena area, and several thousand more in the far northern districts — "and the number of troublesome drinkers is very low.

"An Indian should be treated the same as a white man—no more and no less," she said.

Andy Paull of North Vancouver wrote a letter to Attorney General Bonner demanding that Saul be fired for his statement.

"An overbearing racial prejudice. The man's mentality is not that of other Canadians. I'm going to write to the attorney-general, asking that his authority be taken away," Paull said.

## CRIME DECREASES

Indians have been allowed, under law, to drink in licenced premises for three years, resulting in a lessening of the major crime rate, and a more temperate attitude toward alcohol among his people, the North Vancouver Native said.

Before being allowed beer parlor privileges, Paull said, the incidence of major crime was high, because the Indians were drinking lemon extract, shoe polish "and God knows what."

"These crimes are almost nonexistent now," he said.

He laid any trouble at Burns Lake at the door of the magistrate and "over-zealous" police, who, he said, pick on Indians.

"Naturally there'll be some disturbances on a Saturday night, because Burns Lake is a hub of the north country. Indians come there from Vanderhoof, Prince George, Smithers and Babine Lake, and are easy pickings for the police," he said.

Magistrate Saul defended his actions from his room in Hotel Vancouver and succeeded only in making matters worse.

"The Indian ban has been in

## 'We Hope Common Law ... Applied in Every Court'

Magistrate Saul added a new twist to the judicial function of a Judge when he commented on Indians being barred from the beer parlour in Burns Lake by saying, "What's the difference between interdicting them all at once than one at a time."

He appears to have been acting as a legislator rather than as a Judge. The normal function of a Judge is to take every case on its own facts and then to apply the law. On the question of legislation, his function is to interpret it not to make it.

If the case is allowed to stand, it would establish a precedent hitherto unknown in the mechanics of British Justice. Its application could have no limits; why, it could even apply to other minority groups such as Irishmen.

Our people are not asking for special beer parlour privileges and we have no objection to being punished for doing wrong. But to be deprived of a privilege for the alleged wrongs of someone else is beyond all reason and on top of that very undemocratic.

We hope the findings of the Attorney-General disproves the reports we have read on this case and that the established common law rules are still being applied in every court.

A. J. SCOW,  
Business Agent.



MAGISTRATE L. G. SAUL

Mr. Saul has earned headlines in most Vancouver papers for his remarks about B.C. Natives coupled with the statement that (despite B.C. laws) he will keep Indians out of beer parlor at Burns Lake. Mr. Saul's policy is equivalent to saying that all members of a racial group may be punished for the misdemeanor of a few individuals.

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effect for almost two years now. It has the full approval of the RCMP, the hotelkeepers and the parish priest. The Indians themselves are certainly not hostile.

"We have a different brand of Indians up there. They're a lower type than you have around Vancouver. When they were given drinking privileges, it was like taking a person out of darkness and putting him into the light," Magistrate Saul said.

Immediately after the Indians were admitted to the Burns Lake beer parlor, the police had 75 per cent more work on their hands; the Indians' families suffered, and the whites were "scared to death," he said.

Paull reports receiving a reply from the attorney-general promising to "look into the question fully."

"When I was in Burns Lake," Paull said, "I saw that Indians who went into restaurants were only served at the counter. They couldn't get their meals at tables.

## HERDED INTO CORNER

"In the theatres, they're herded into a corner like a bunch of dogs. In Smithers, when the Indians come down to sell their furs, they can't get a room.

"Racial discrimination up there is rampant, and something should be done about it," Mr. Paull said.

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## High-Handed Discrimination

Attorney-General Bonner is dutybound to investigate a public declaration by Magistrate L. G. Saul that Indians are barred from Burns Lake beer parlours "for their own good."

As B.C.'s chief law enforcement officer with direct supervision over magistrates, Mr. Bonner must be sure that high-handed interference with civil rights on racial grounds isn't tolerated here. He's also responsible to see that beer parlour licenses issued by the Liquor Control Board aren't abused by refusal to serve anyone because of race.

Mr. Saul's comments to the magistrates' conference in Vancouver last week suggest that the legal rights of Indians are being openly violated by common agreement in Burns Lake. Mr. Bonner should ask the magistrate to explain his defense of organized discrimination: "What's the difference between interdicting them one at a time or all at once?"

The difference of course is British and Canadian justice and Canadian law. An Indian or any other citizen may be interdicted if he grossly abuses liquor. But only after an individual hearing proves he's unfit to buy it. He cannot be interdicted because of his race no matter what Burns Lake may think of Indians entering beer parlours.

Federal parliament amended the Indian Act several years ago to allow Indians to drink in beer parlours in any province which chose to extend the right. B.C. was the first province to give it to them.

Anyone who interferes with it attempts to set aside both federal and provincial law. When a magistrate says that's what is going on anywhere in B.C., Mr. Bonner should apply a remedy as quickly as possible.

— Vancouver Sun.

## The Case Against Premature Withdrawal

The following is a speech by Avery Winnemucca, Paiute Indian leader of Pyramid Lake, Nevada, as it appeared in the December, 1953 New Bulletin of the National Congress of American Indians. In view particularly of recent steps being taken by the U.S. to deprive Indians of their aboriginal rights, this is a most timely expression.

First, I speak of the Nevada Indian, but also for all the other tribes of the West.

In the beginning the mountains, the deserts, the rivers, the valleys, from the high sierra east to the plains and west to the ocean, all belonged to the Indian. This was our land, our heritage.

We were never defeated, we were never conquered; we were overwhelmed by the Spanish invasion. This invasion gave no actual nor legal right to the Spaniards and in fact for many years, the Indians continued in uncontested ownership of the land while Spain claimed a mock sovereignty through the white man's courts.

We were never consulted about this so-called sovereignty never called into conference. The protests of our chiefs were not even heard in the councils of Europe and Mexico and Washington.

The result was that when Spain ceded to America that part of the West to which she laid false claim, the United States inherited lands to which she had no moral nor legal right because they were bartered without the consent of their aboriginal owners.

Within the past quarter century the legal right of the Indian to part of this land has been recognized; the precedent is now established; and if it is established in part it must be established in whole: that is a point of law.

Now at this time when the Federal Government gradually is beginning to recognize the justice of our claims, comes this clamor for precipitate Federal withdrawal.

The situation which obtained when Mexico ceded the West to the United States is to be repeated, and again the Indian's rights are bartered without his consent. This must not be.

For many years the Indian has been treated as a minor child, his father the Wise Men in Washington. Now our Father wishes to relinquish his paternity in favor of the States.

If our Father abandons his children half-starved and half-clad, is it to be expected that the States will accept the responsibility? The step-father will hardly act with greater justice than the father. It is therefore imperative that before he withdraws, the Father provide the step-father, the States with the means with which to keep and guard his children until maturity. And these means must be made absolutely

(Continued on Page 6)

## Ancient Miners of North America

An Editorial in the Fort William Times-Journal  
(Submitted by Jasper Hill, Eastern Associate Editor)

THOSE who look back at early days think in terms of the pursuits and the ways of native Indians before the white men came, and about the French-Canadians, Scots and others who were the first explorers in the western Lake Superior area.

There is one man, however, whom this does not satisfy. He is Professor Roy Ward Drier, who is intrigued by the indications of copper mining carried out centuries ago on Isle Royale, a few miles from Fort William, and on the Keweenaw Peninsula across the lake from us in Michigan.

Writing for the Inland Michigan Magazine, Professor Drier says when the first white explorers came to Keweenaw Peninsula and Isle Royale on Lake Superior they found ancient copper mining works and tools, and wondered over them. When they were tired of wondering they ascribed them to the mound builders, whoever they were, a most convenient race came in for all the riddles of the western country.

This ancient mining has also been ascribed to the Vikings who might possibly have come in from the east, the Russians who might have come from the northwest, the Winnebago Indians from Wisconsin, and to the early cultured people of Central America and Southern Mexico.

But no mounds ever have been found in this ancient copper mining region. Copper artifacts have been found, however, in the copper country, in the mounds of Wisconsin and also in the possession of the Winnebagoes, and of practically all the Indians who lived in this country, and the copper can be identified as Lake Superior copper. Who mined it?

Indian legends make no mention of these mining operations, which were of a magnificence and a magnitude worthy of being included in the history of any race.

The legends do mention that a white race was driven out, far back in

Indian history.

The fact that Indian legends indicate that pieces of copper were revered as Manitous or gods would seem to prove that Indians were not the people who mined and used copper "industrially."

As historic mining spread throughout the present copper country it was found that these ancient explorers had mined on every productive vein in the region.

As some of these veins did not outcrop at the surface but were discovered only upon excavation, these prehistoric peoples obviously possessed a gift or an ability which present-day man would find very valuable.

Professor Drier goes on to point out that on Isle Royale, which is 35 miles long and five miles across, the first miners who explored the island in the late 1840's found pits 30 feet in diameter and as deep as 60 feet. The extent of the ancient workings and the mining methods which the prehistoric people must have used lead to the belief that the work carried on in these pits on the island represented the efforts of 10,000 men working for 1,000 years. Such an estimate is better understood on receiving the explanation that the ancient mining method consisted of heating the face of the formation with fire and then throwing water on the heated surface. This caused the rock to crack and spall. Then stone hammers, copper wedges, chisels and gouges were used on the spalled rock. By this method "shafts" as deep as 50 feet were sunk in solid rock and trenches 100 feet in width were excavated.

From this we can take it for granted that a most interesting chapter of ancient history on this continent is missing from our textbooks.





—Courtesy Vancouver Sun  
GOING ALL THE WAY to Wales is this totem to which master carver Ellen Neel is putting the finishing touches. Legendary Thunderbird looks down on the noted artist, whose work is known throughout the world.

## Thunderbird Totem Heading For Wales

**Pole Carved by Mrs Ellen Neel Gift to Scout Company in U.K.**

Living up to her Indian name of Kakasolas, meaning "many people travel across the waters seeking her service," is B.C. artist Ellen Neel, an attractive and noted Native totem pole carver.

A five-foot 80-pound totem pole, carved by Mrs. Neel, is being shipped 6000 miles from Vancouver to stand in the grounds of the Clive Company of Boy Scouts in Welshpool, Wales. Donor of the legendary thunderbird totem is Senator W. Rupert Davies, Canadian newspaper publisher of Kingston, Ontario, and the honorary officer in the Clive Company of Boy Scouts. The totem pole, with a wing span of five feet, is being shipped by Canadian Pacific and will cross the Atlantic on the Empress of

Scotland, leaving Montreal May 18.

Mrs. Neel, member of the Quikui-sutenuk tribe and mother of six children, carved the totem pole which was presented to Queen Elizabeth when she toured Canada as Princess Elizabeth.

Another example of Mrs. Neel's hand-carved totems stands on a hill in Korea where it was taken by Canadian servicemen. One of her hundreds of totem poles stands in a famous abbey in France.

## Northern Interior Chief Attends Game Meeting

By ALFRED SCOW  
Native Brotherhood Business Agent

Some time ago there was a news item in the papers about Indians killing moose only for the hide to make moccasins and leaving the carcass to rot. It was an accusation made by a resort owner in the Northern Interior of B.C.

To date we do not know whether these accusations of the misuse of the Moose are true or not. But we do know that in that country, it is relatively a subsistence livelihood and all the food is needed and used by the people; therefore, it would seem highly unlikely that such a practice exists among our people.

The news item was a bit reminiscent of the early pioneer days in the U.S. of the treatment by the white man of the buffalo. Buffalo were killed by the white man not only for the hide but also for the sport. It is said that in some cases herds of buffalo were driven off cliffs in the name of sport. These overbearing animals were the staple food of our brothers on the plains.

As settlement moved westward and the buffalo close to extinction, our brothers were near starvation. Reservations were set up and in many cases necessitated in taking them away from their homes and hunting grounds.

Our brothers put up sporadic battles and in some cases successfully, but they were outnumbered by the masses of people moving west. It was said that the intention of those early pioneers was to do away with all Indians or let them die off, as is shown in one of the surviving slogans of the day, "A good Indian is a dead Indian."

A lot has happened in the past two hundred years. The Indian has taken his place in the development of civilization in this country and contributes to the economic life of the country. He has not died out, but he has increased in numbers. He is becoming recognized in his own right socially as well as economically.

Our representations are heard by the Federal Government and the Provincial Government and by other organizations. Recently we made application to the Game Commission for representation at their Game Convention because we felt that our people in the Northern Interior — the area of the moose accusations — should be given a chance to be heard.

Accordingly therefore, Chief W. Scow, the President of the Native Brotherhood of B.C. appointed Chief Edward Moise John from Fort St. James to represent the Native Brotherhood at the Provincial Game Convention on May 25.

It is hoped that our people will see the need for organization and that the Brotherhood can and will

act as spokesman for their grievances. We can see that through co-operation among our own people, ways and means of protecting and fighting for our rights.



ALFRED SCOW

## Indians Run Fish Plant

FORT WILLIAM, Ont. — Members of the Deer Lake Indian band in Sioux Lookout agency have taken over the goldeye commercial fishery at Big Sandy Lake in northwestern Ontario.

Purchase of a fishing plant from Canadian Fish Producers, Ltd., Winnipeg, was made by means of a \$10,000 revolving fund loan from the Indian Affairs Branch. Also planned is the installation of a freezing plant to cut down costs of air transportation.

### William Seward Heads Nanaimo Indian Band

NANAIMO — William Seward, former council member for the Nanaimo No. 1 Indian Reserve, has been elected chief of the Nanaimo Indian band. Peter Good, Tom Seward and James Rice Wyse were elected council members at last month's elections.

### To Those Who Consider Milk a Food

This is of double interest to the home-maker. As an economist and a dietician she cannot fail to be interested in two new loaves now offered by McGAVIN. In the first place there is the equivalent of a glass of milk in each loaf, or 6% of milk solids. The white loaf is baked from vitamin enriched flour; the brown loaf boasts 60% whole wheat flour. They toast nicely. Incidentally, although both loaves are cellophane-wrapped ... there is no premium; regular price only. McGAVINS.

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### Indian Carvings Found in Ontario

What are believed to be prehistoric Indian picture-rock carvings, more than 50 in number, have been found 30 miles northeast of Peterborough, Ontario.

Royal Ontario Museum archeologists, who will examine the find, said the carvings may be very rare. They probably predate the arrival of the first white man, Samuel de Champlain in 1608, and are likely of Algonquin origin.

CONTINUED

By NEWELL E. COLLINS

# Tecumseh and the War of 1812

LATER, when we must consider the accusations made against General Hull, let us not overlook this truly remarkable achievement. For two hundred miles through virgin forest, wading swamps and fording rivers, this little army made its way. They were compelled to cross what was known as the "Black Swamp." (The Black Swamp was 4,000 square miles in area. It extended from Sandusky Bay to the lower courses of the Maumee River. Heavily timbered, the underlying clay, being impervious to water, made natural drainage impossible) and they had to build their own bridges across the larger streams.

Not alone did the army cut its own road and transport its own supplies, but it contrived to build four blockhouses along the route, to be used as bases for supplies and for the purpose of keeping the road open in case reinforcements should be needed.

En route General Hull learned that Tecumseh was preparing to gather a large number of Indians at Fort Malden and that Chief Miere (Walk-in-the-Water) intended to take his Wyandottes across the river to join them. On June 30th, upon his arrival at Maumee, Hull received dispatches of an

alarming nature which caused him to abandon some of his heavier equipment and press on toward Detroit with all possible speed. At the Maumee Rapids he found the little schooner CUYAHOGA under command of Captain Chapin, making preparations to sail for Detroit. In order to expedite the movement of his supplies, his hospital stores, a large part of his baggage and even a trunk containing his official papers, were loaded on the schooner. The CUYAHOGA accompanied by an open boat transporting the sick and injured, left the Maumee on July 1st. Apparently Hull had little fear for the safety of the two boats for, although a guard of thirty was provided, the wives of some of the officers were included in the party. Later, however, he became apprehensive and sent to recall the schooner but the wind had been favorable and the messenger was unable to overtake the boat.

HULL was later charged with treason by reason of his action on this occasion, war having been declared about two weeks before the CUYAHOGA left the Maumee Rapids. However, in extenuation of his conduct it may be said that on June 18th, the day war was de-

clared, the Secretary of War sent two communications addressed to General Hull. The first was sent by special messenger and arrived at Hull's camp at Fort Findlay on June 24th; but this letter made no mention of war having been declared. The second, which did contain the information, was sent by

general mail, via Cleveland, and its delivery was left largely to chance. Charles Shaler, a young attorney undertook to deliver the letter for the sum of thirty-five dollars, leaving Cleveland on June 28th and overtaking Hull at the River Raisin at 2:00 a.m. July 2nd. (To Be Continued)

## Premature Withdrawal

(Continued from Page 4)

certain under the law so that the rights of the Indian shall be respected by all parties.

The obligation of the United States before withdrawal are nine in number. They are:

1. Provide Federal funds for rehabilitation loans at a reasonable rate of interest and in sufficient amount to meet the needs of the family.

2. Authorize a housing program that will encourage the integration of our Indian citizens.

3. Create and support a vocational educational program that will equip Indian youth to take suitable jobs.

4. Provide a scholarship program to assure higher educational opportunities for promising Indians and build additions to schools or build schools where more Indians may avail themselves of higher education on an equal basis with white students.

5. Cooperate with the Indian Service in making increasing use of the machinery of the Johnson-O'Malley Act, to the end that agreements may be made for the services of health, education, law and order; agriculture and relief to be dispensed by one or more agencies so that Indians will cease to feel that they are a minority group, but rather that they are part of the body politic and social, with all rights, privileges and responsibilities of that citizenship.

6. Create a program of public works on the reservations, providing funds for flood control such as river channel cleaning, building of dams to prevent erosion; planting of cover crop to prevent wind and rain erosion; and continue land subjugation and improvement of irrigation systems, electrification projects, etc.

7. Authorize a long-range program to help all Indian Veterans in education, job placement, rehabilitation and assimilation.

8. Continue Federal welfare agencies to help Indian indigents, old and needy, and the children of broken homes with education.

9. Collaborate with Congress in a long-range program, the purpose of which shall be the rehabilitation of Indians and their resettling either on the land or in business, anywhere in the United States.

Such in our view, gentlemen, are the necessities of the hour.

The Federal Government cannot and must not relinquish its wardship until there is a certainty that the change will not cause the Indians to suffer further injustices.

The bread cannot be baked until the yeast has risen, or, to adopt another and perhaps more apt simile, we must not pour water into a vessel not yet strong enough to hold it.

### CHARLES GLADSTONE DEATH DEEP LOSS

On Feb. 12, Charles Gladstone, age 78, passed away at the Skidegate General Hospital. He was one of the most prominent men of the Haidas not only in character but also as a shining example of the Natives of the country in foresightedness and independence.

He had educated his children as far back as 1910; when the Indian Department only helped a few of the Natives only through high school. But he sent his children out when employment was cheap and scarce nevertheless. He is survived by three daughters and three boys (men now). The daughters are Mrs. Reid, Vancouver, certified school teacher before her marriage; Irene, a seamstress, Vancouver; and Ella, Vancouver, a stenographer.

His sons are Ernest, boat builder, skipper-owner of the "V.T.G.-II" seiner-packer; William, skipper-owner of the M.V. "Dude"; and last but not least Percy, graduate of U.B.C., veteran of World War II. In three years he climbed from an ordinary airman to Navigating Officer in the R.C.A.F. and flew over Germany thirty times.

Mr. Gladstone was a carver, first

class in native art, and a boat builder of the first rank. His art will be missed.

\* \* \*

In the passing of Mr. Charles Gladstone of Skidegate Mission, Q.C. who died February 12th, 1954 (due to delay in the mail the news has only just reached us) we have lost a great artist. Mr. Gladstone was famous for the exquisite work he did in the ancient Haida metal craftsmanship. He will be greatly missed by his many friends and "The Native Voice" extends deepest sympathy to his family in their deep loss.

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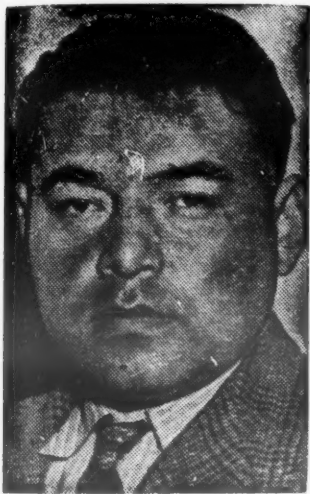


## Members of Leading Indian Families Wed

By MILDRED VALLEY THORNTON

A Native wedding of interest over a wide area was solemnized in the United Church at Steveston on Wednesday, when Margaret Ann Williams was wed to Harold Laurence Horborne, formerly a member of the RCAF. Rev. A. MacKay of South Burnaby was the officiating clergyman. Best man was Mr. Jim Tremere and Edna Planders of Campbell River was bridesmaid. The bride's little sister, Barbara, was a charming junior brides-

### HIS DAUGHTER MARRIES



GUY WILLIAMS  
... prominent B.C. man and  
Native Brotherhood leader.

The bride wore a unique bracelet of gold nuggets which had belonged to her great, great grandmother, and was probably some of the first gold ever found in British Columbia. This is the last time the bracelet will be worn, as it will now be taken apart and the nuggets divided among the sisters of her father.

The bride's mother, Mrs. Guy Williams is the daughter of the hereditary chief of Kitimaat and Kemano, and at his death she inherited all his titles and prerogatives, making her one of the highest ranking Indian women in the province.

The bride's standing is very high among the raven and bear clans on her father's side, and of the salmon on her mother's side of the family.

Her father, Mr. Guy Williams, inherited his mother's eagle crest, and his father belonged to the blackfish clan. Mr. Williams is on the Advisory Council of The Native Brotherhood, and appeared in Ottawa before the Joint Committee engaged in revision of the Indian Act. He is also an official in Totemland Society.

High ranking natives from out of town who were present included Mr. and Mrs. Jack Beynon and daughter from Port Simpson, Mr. and Mrs. Dan Assu from Cape Mudge, Mr. Robt. Clifton representing the eagle clan from Comox, Mr. Alfred Scow in behalf of his father, Chief Wm. Scow, Alert Bay, President of the Native Brotherhood, and Mr. Caleb Williams of the eagle clan at Bella Bella, who is active in formulating policy of the Brotherhood.

White guests were His Worship, Mr. Charlie Cates, of North Vancouver, Mr. and Mrs. Harry Duker and Mr. Rowe Holland of Totemland Society, Mrs. T. Hurley, publisher of The Native Voice, Captain and Mrs. Wm. Dawe, and the writer.

Mr. Ted Neel was master of ceremonies when over a hundred guests were entertained at a reception and dance in the Dragon Palace after the ceremonies.

The young couple will live at Steveston.

### They 'Converted' Catholic Priest

WINDOW ROCK, Ariz. — Navajo tribal leaders have paid high tribute to Father Berard Haile, Catholic priest who has done missionary work on the reservation almost half a century.

The priest was told by a Navajo medicine man recently:

"You came to the Navajos to make Christians out of us. The Navajos have made a Navajo out of you."

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## Chief Edward Moise John Receives Coronation Medal

Chief Edward Moise John was presented with Coronation Medal on April 14, when the Necoslie Band held its Annual Band meeting. A lot of important matters were discussed and settled at this meeting in the presence of Mr. Robert Howe, Superintendent of the Stuart Indian Agency. Mr. Ralph Andros, the assistant Indian Agent, was also present.

The Superintendent present Chief Edward Moise John with the Coronation Medal for his outstanding achievements and progress on the Necoslie Indian Reserve since he was elected on April 1, 1953, and he highly commended the Chief on his standard of administration.

Our Chief is well-known up here in the North. We (the members of the Necoslie Band) have a lot of confidence in his ability and integrity, and is highly respected not only by his people but also by the Indians in the surrounding districts and white people alike.

## Let Us Not Forget Ways of Our Fathers

I am not bitter towards the white man. Many of them are my closest friends. I laugh with them, I eat with them. However, that does not prevent me from expressing one objection. It seems to me the white man knows more about the Indian of our forefathers than we do ourselves, the Indians of today.

I have learned of my forefathers through my mother and great uncle. He once said to me that the white man has taken our land, now your eyes must remain open that in time he does not capture your heart.

Less this happen, we Indians of today must not recognize our forefathers as savages and pagans. We must not be blind to their ways that we accept what the white man tells us of them. We must awaken ourselves to the truth of their being and beliefs.

We are told to become a member of the human race as society recognizes it today. But in so doing, we are to forget our forefathers' ways. Does the white man forget the customs of his fathers when he gives us this advice?

We are taught by the white man, he has given us an education. Yet, with all this learning, we are losing our identity. He has been able to keep his identity as well as attain an education.

An Englishman is proud of being an Englishman, regardless of the country in which he lives. He does not repeat the bloody portion of his history, he remembers that which is good. It is no different for the Irishman. His generations ahead will be proud of their blood.

I could continue naming others who are proud of their ancestry and speak with tender hearts of their forefathers. To keep their heritage alive, they belong to national groups. However, our Indian organizations are frowned upon. We cannot hope to sever ourselves from the past if we remain a part of it, it is said to us. The white man tells us to forget we are Indians. But, if we are to forget our blood to which of these other groups are we to belong? Can we call ourselves an Englishman, an Irishman, a Frenchman? Will we be proud with them when their glories are told? Let us then see for ourselves if we could deny being Indians, if we would not then look back upon the goodness of our forefathers and not the wars necessity forced them into. We would be able to awaken to the hope, the trust and the

faith as known by our fathers. We would remember it and dwell upon it until we were filled with a smile. Then, we could go on and say the truth of our forefathers. We could write the history of our people as it was and not with the contorted pen of the white man.

I was taught by my mother to respect the views of other people and to have hatred in my heart for no one.

I have been with Indians who are university graduates. They have tried to influence my thinking. They speak of our forefathers as savages and pagans. But in naming them savages and pagans, could they not say the same of all people who are unlearned in the sciences and academic subjects of education. They could say it of any man who has found beauty and whose eyes behold the goodness of all God's creations. It is with shame that I admit those of our own race speak against our forefathers. How can the young Indian be taught differently if this word is among the educated of his blood?

We can go into any town or city in this Western Hemisphere and ask where the Indian is to be found. In most instances, a reply will show him as living in the slum area. A visit to this area will reveal him as a young Indian who has become educated to the white man's way of living and worship. His mind is twisted, his heart confused. If only he would look back upon his forefathers and know once more his simple beliefs he would be able to remove himself from these terrible conditions.

We Indians need education, but in learning we must not forget the ways of our fathers. This we should hold to ourselves. We should fight for it as our people did their land of tipis and hunting. We should accept it as a challenge!

If we Indians are to be as the white man, I say good. The white man does not lose his identity — let us not lose ours.

— Cha-la-nung.

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**BELLA BELLA UNITED CHURCH** choir which attended the 75th Anniversary of the arrival of Rev. A. J. Hall at Alert Bay, commemorated April 26 and 27 of this year. Third from the left in front is the wife of the Missionary Doctor George E. Darby.

Continued From Page 1

## Alert Bay Service

to come to Alert Bay seventy-five years ago. All four joined in singing the Doxology in Kwakwaka as translated many years ago by Rev. Hall.

Women's Association long service awards were made to Mrs. Agnes Alfred, Mrs. Maggie Martin, Mrs. Lucy Kamano and Mrs. Mary Johnson who was unable to attend the ceremony. James Sewid was presented with a music hymn book in recognition of his long service to the Church and the Choir. Max Whonnoek was awarded for his long service in the choir in which he has sung since he was a boy soprano, about thirty years ago.

Honorable mention was given to Miss K. Bibben for her work, under Miss O'Brien as a Missionary.

Rev. Roberts expressed great pleasure at being able to make the presentation to Mrs. Emma Kenmuir for her twenty-five years service as an Organist for Christ Church, since his wife is Mrs. Kenmuir's daughter.

Chief Billy Assu of Cape Mudge, who admits to eighty-four years of living, delighted everyone as always with his talk in his own tongue and in English.

He was followed by Caleb Williams, Chief Councillor of Bella Bella, brought greetings from his Band.

Other speakers were Andy Frank of Comox, Arthur Dick, Chief Councillor of Village Island and William Duncan, Secretary of New Vancouver. Later a social evening was enjoyed when the Bella Bella Choir sang the "Hallelujah

Chorus" from the Messiah by Geo. Frederick Handel.

Special mention and tribute is given to all the people in Alert Bay who made the celebrations such a success, especially to James Sewid who so ably chaired the preparations.

Among a few of the others in the preparations were: Mesdames, Dan Crammer, Wm. Cook, H. Brown, A. Dawson, James Sewid, J. Prevost, Messrs., J. Hanuse, S. Beans, A. Dawson, Wm. Cook, O. Shaughnessy and the membership of the AYPAA as well as the citizens of Alert Bay who all cooperated.

Most of the material covering the second day of the celebrations, the 27th, has been taken from the Pioneer Journal and thanks are due to Mr. R. Shuker.

## U.S. Indians Win Fishing Rights

SEATTLE — A six-year fight by the Makah Indian tribe for unrestricted fishing rights in the Hoko River, 10 miles east of their reservation, was officially won, according to a late-April news report.

The Makah reservation is at the extreme northwest tip of the state.

U.S. District Judge William J. Lindberg entered an order ordering the state department of fisheries and its director, Robert J. Schoettler, to refrain from enforcing state regulations on the river as far as the Makah Indians are concerned.

## Coast Haida Chief Dies At Skidegate Mission

William H. Russ, better known as Chief Seaguiy, hereditary Haida Chief of Skidegate Mission, Queen Charlotte Islands, died on May 14, 1954, and was buried at the old Native graveyard at Skidegate Mission, Q.C.I.

Many distinguished people attended the funeral and beautiful floral tributes came from all over the province. Rev. Dr. Watt conducted the service.

The Chief was the son of that grand and beloved old lady, Mrs. Amos Russ, aged 94 who survives him. He leaves besides his mother to mourn his passing, one adopted daughter, Mrs. Jack Pollard and a son, Walter Russ; five sisters, Mrs. Edward Stevens, Mrs. Peter R. Kelly of Nanaimo, Mrs. Bill Flewin, Mrs. O. G. MacIntyre of Nelson, B.C., and Mrs. Albert Brown; one brother Fred Russ of Skidegate Mission; and many grandchildren and nephews and nieces.

A Memorial Service was conducted on May 23rd by Rev. Peter R. Kelly D.D. and the Rev Hooper.

"The Native Voice" extends deepest sympathy not only to his sorrowing relatives but to the people of Skidegate Mission in the loss of this fine gentleman and distinguished Hereditary Chief of a noble Native Canadian people.

## Indian Turns Movie Actor

CALGARY — Jonas Applegarth left here early this year as a small-time farmer on the Hobema Cree Indian reserve in central Alberta. He came back with a new name and a new big-time career.

Jonas Applegarth, farmer, has become Jonas Wildhorse, film actor.

It was one-in-a-million, Jonas was one of hundreds of Alberta Indians hired for crowd scenes for Universal-International Studios' "Saskatchewan," filmed last summer at Banff, Alberta.

Film director Raoul Walsh remembered Jonas' face because he looked like an Indian should look in the movies. Walsh said nothing to Jonas, just kept his name in mind.

## New York Group Studies Iroquois

The New York State Historical Association at its seventh annual "Seminars on American culture" to be held July 6 to 13, will include on its curriculum a study of the Iroquois people.

According to its brochure, the Association states that its session on the Iroquois will cover "A study of the Great Indian Confederation which occupied New York State before the advent of the white men, their origin and histories, their form of government, their agriculture, economics and social patterns, their mythology, folklore and ceremonial life which developed out of these and much of which still continues.

"Consideration will be given," the Association continues, "to the place of the Iroquois in the white man's literature and to the contributions they have made to America. Archaeological evidences of the Iroquois past will be examined."

Three noted persons will conduct the study. They are Arthur C. Parker, Director Emeritus of the Rochester Museum of Arts and Sciences. Author of numerous books on the Iroquois.

Paul O. W. Wallace, author of "White Roots of Peace," of "Conrad Weiser," Editor, Pennsylvania History.

John Witthoft, State Archaeologist of Pennsylvania.



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